The Bombay Guardian.

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WEEKLY REVIEW.

—The descent of the Holy Spirit upon the disciples on the day of Pentecost indicated an advanced stage of spiritual progress on their part, for till then the Holy Spirit had not been given; it was necessary that the body of truth should be consummated by the death, burial, resurrection and ascension of Christ, in order that the Spirit of truth should have an ample sphere of revelation and be enabled to guide the believer into the liberty of the Gospel. But with regard to the thousands who on that day were converted to faith in the Lord Jesus, the coming of the Holy Spirit marked the initial stage of their spiritual life. And so with regard to all succeeding believers, the advent of the Spirit inaugurates their life in Christ. No man can call Jesus Lord except by the Holy Spirit. When, on the day of Pentecost, the multitudes asked what they should do to be saved, Peter made answer: "Repent and be baptized in the name of Jesus, unto the remission of your sins, and ye shall receive the Holy Ghost. For to you is the promise, and to your children and to all that are far off, as many as the Lord our God shall call." The promise here spoken of is Joel's promise of the Spirit, the Spirit whose manifested presence had that day drawn the multitude together. Then we have a description of the Church, and it plainly shows how powerful and glorious was the work of the Spirit. Then as we advance in the Acts of the Apostles, we find that the reception of the Gospel and the reception of the Spirit were one. Modern teaching has often missed this important point and forbidden the believer to expect the fulness of the Spirit till sometime after his conversion. According to our faith, it is unto us. The manifestation of the Spirit, that is, the extent of his operation, is limited by our faith, and our faith is limited by our knowledge. When we truly believe Christ becomes ours, even all the fulness that is in Him; but generally we have much to learn concerning our need, and concerning our privileges, also concerning the purpose of God in redemption. The manifestation of the Spirit is given to every man to profit withal; as in the parable of the Pounds to each man is given a pound that he may make as much out of it as he can. Men begin with a dwarfed conception of salvation, which expands with their experience; not by any augmentation of the Spirit but by the discovery of the fulness that is in Him; the increase of our faith enlarges the sphere of His operation. So in the first epistle to the Corinthians. Paul is constantly remonstrating with them on their ignorance of what Christ is to them; know ye not, know ye not, it is, all the way through. 'Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?' 'Know ye not that your body is a temple of the Holy Ghost that is in you?' and so on. The man that had the pound and used it, found it develop into ten pounds. So by using the powers brought to us by the Spirit, we discover more and more of the fulness of the Spirit.

—The Vatican etiquette forbids that any woman should be connected with a mission to the Pope, and gentlemen connected with such missions on the occasion of the late jubilee, having wives, had to send them to an hotel. The Pope claims to be the vicar of Christ, but it is difficult to trace any resemblance to Christ, in this ostracising of women. Women has no ban in the Gospels. Interviews with women are freely mentioned, and the distinguishing feature was that all the world was permitted to see and hear. It would have been well indeed if the Papacy had been modelled upon this.

—Working upon the assumption that the Star of Bethlehem was none other than Venus, Mr. John T. Nicolson makes this calculation in the new number of *Nature*:—"That 1180 synodical periods of Venus (*i. e.*, 1180 by 583·92 = 689,025 mean solar days) take us back from October 28, 1887—when Venus was at her maximum brilliancy as a morning star—to only May 3 of the year 1 A. D., instead of December 25 of the year 1 B. C. For the number of days from October 28, 1837, to December 25, 1 B. C. is 689,155 (viz., 1887 by 365·2425 = 689,213—64 plus 6 = 689,125.)" By this showing, Christ was born on May 3 of the year 1.

We know of no reason to suppose that our Lord was born December 25th, but the above calculations certainly tell us nothing about the date of his birth. "We saw His Star in the East," said the Magi, but the planet Venus was not His star more than any other, for it is every year visible as a morning star. A phenomenon in the heavens that would be regarded as witnessing to the birth of the expected Saviour, would have to be an uncommon phenomenon. This "star" not only gave to the Magi testimony that the Saviour was born, but guided them to the place where he was, and to do this must necessarily be a meteoric or similar body, moving, contrary to nature, slowly before them as they advanced. Their attention had been probably drawn to the prophecy of Balaam "there shall come forth a star out of Jacob, and a sceptre shall rise out of Israel." The star moved westward as they went to Palestine, and southward as they went from Jerusalem to Bethlehem.

—We have received—and take this opportunity of returning thanks for—a photographic picture of the Bengal Methodist Conference, bringing faithfully before us more than forty valued Christian workers, members of Conference, wives, and visitors. The President of the Conference, Rev. Dennis Osborne, occupies a central position and has a look that tells of realized responsibility and of his purpose to meet it. Mrs. Leavitt is very happily photographed, Miss Leonard also, in fact they are almost all speaking likeliness. Last Monday morning, at Poona, the South India Conference, with the lay delegation, Zenana workers and other associates were lighted upon by the photographer in a compound, and in the twinkling of an eye were taken and secured for future identification.

—All who were in attendance at the recent Session of the South India Conference, with one voice will be ready to testify to the kind and Christian hospitality shown to them by the good people of Poona. Many who thus heartily threw open their doors for the entertainment of guests were members of other churches, and it was a happy indication of the unity that obtains among evangelical Christians that so many Methodists were welcomed to the houses of Presbyterians, Episcopalians, Baptists and perhaps others. We trust that the blessing of God may abide in all these families.

—We were not aware that ladies in India had taken to pig-sticking, but it appears that such is the case. A Cawnpore letter in the *Pioneer* tells of a "Ladies Meet" and a day spent in hunting pig, unsuccessfully, with the unhappy result that one lady came to the ground on her head, and was in a precarious state for sometime.

—A Poona correspondent of the same has some judicious remarks on the address of Mr. Justice West at the Bombay University Convocation, in the matter of moral instruction. Mr. West thought that the teacher could best inculcate morality by his own example, and referred to Mr. Green, Sir Alexander Grant and Mr. Wordsworth. Sir Alexander Grant was a professed believer in the Christian Scriptures and his ideas of morality were based upon their teaching. The other gentlemen widely differed from him in this respect, and openly denied the authoritative character of the Christian Scriptures. Mr. Wordsworth is better known as a eulogist of the morals of Buddhism than as an advocate of the teaching of Christ. One and all no doubt observed the laws of society, but this is a different matter from the inculcation and illustration (by their own example) of a system of ethics. The parable of the good Samaritan would be approved no doubt by most moralists; but the motive power to act thus unselfishly is found in the New Testament teaching concerning God. Many people will admire the parable as they read it, but to act similarly in similar circumstances is furnished by the conquering love of God in Christ. He that loveth God let him love his brother also. His brother is a child of God, and when this is realized love toward God will naturally manifest itself in love to man. The parable of the good Samaritan is levelled against caste, showing that they who are lowest in the social scale may give worthy examples to all others. Morality as a mere set of

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rules may be taught in Government schools, but mere law has no power to save a man from selfishness. It is religion that must furnish the sanctions for these moral laws, so that they may not merely be learned as an intellectual exercise, but receive as principles of conduct. What is the salvation that is set forth by the Gospel, but deliverance from selfishness and sham morality, through the love of God shed abroad in the heart.

—Mr. Crawley-Boevey, the Magistrate, does not approve of the methods employed by the Police to bring home to suspected parties a penal offence by tempting them to break the law. The Police have been accustomed to justify themselves in the use of stratagem and deception, by the cloak of secrecy under which certain criminal things are done. One of the women concerned in the apocryphal business of cold-drink shops in the Fort was brought before him on a charge of having sold spirituous liquor without a license, and because the proof was obtained by means of a trap, the prisoner was dismissed and the Police reprimanded. The Magistrate said :—

"Such stratagems may by some be considered a proof of police dexterity, but they are, as a rule, little calculated to facilitate public justice, and even prostitutes are entitled to fair play. Moreover, if a charge of illicit sale of whisky could properly be brought under the circumstances stated, it is a matter for serious consideration whether Inspector Hack and his companions have not so acted as to come very near the General Penal Code definition of abetment. If the woman's story is believed, she was clearly instigated against her will to sell spirits. Inspector Hack's evidence suggests that he has apparently conspired with others to instigate a criminal offence in order to procure evidence of the commission of it. If this view could be sustained, the intentions of public officers, however good in themselves, would, in my opinion, be no excuse for breaking the law, or for resorting to questionable practices to obtain evidence."

If we remember rightly, Magistrates and Judges have not always rejected cases obtained in this way, and parties have been sentenced to sevtre punishment whose guilt was in this way brought to light. As a rule, cases of bribery are very seldom detectable if resort to strategy is forbidden. It is none the less true that there is something revolting in the duplicity which tempts a man to wrong doing that he may be convicted thereof.

—The article on Child-Marriage by Mrs. Mansell in our last, was from the *Indian Evangelical Review* for January.

APPOINTMENTS OF THE SOUTH INDIA CONFERENCE, 1888.

Bombay District, J. E. Robinson, P.E.

Baroda Guzerathi Mission ...	C E Delamater
Bhosawul	to be supplied
Bombay :—	
For English Church, ...	E F Frease
Grant Road do ...	H C Stuntz
Grant Road Marathi Mission.	W W Bruere
Mazagon and Fort Mission ...	W E Robbins
Mission to Educated Natives.	G Bowen
Seamen's Mission	B Mitchell
Umerkhadi Marathi Mission .	A W Prautch
Igatpuri, one to be suppled,	G Khundajee
Kampti Marathi Mission... ...	W H Stephens, Gungadhar Bhasker Kaley
Karachi English Church, ...	G K Gilder
„ Seamen's Mission and Manora	to be supplied
Nagpore English Church ...	W H Hollister
„ Marathi Mission ...	to be supplied
Poona and Lanowli	D O Fox
„ Marathi Mission	to be supplied

Poona High School, D O Fox, Principal ; W E L Clarke, Head Master, member of the Poona Quarterly Conference.

Supernumeraries : I A Richards, C R Thoburn.

J. S. Stone, Agent of Seamen's Work on leave to America.

Madras District—A W Rudisill, P. E.

Bangalore :	
Richmond Town	to be supplied
St. John's Hill Tamil Mission.	A H Baker, B. Peters
Bellary and Kuppal	A E Winter
Chadarghat	G I Stone
Goolburga and Raichore... ...	D O Ernsberger
Hyderabad Hindustani Mission...	J Lyon, Antone Dutt
„ Schools	to be supplied
Madras :	
Blacktown	to be supplied
Tamil Mission, ...	A W Rudisill
Vepery, ...	G Isham
Secunderabad	W F G Curties
Tandur	J H Garden

Baldwin Schools, W L King, Principal, Member of Richmond Town Quarterly Conference

Supernumeraries : W Bowser, S P Jacobs, Agent of the Madras Tamil Tract Depot.

W F M S.

Bombay Zenana work, ...	Miss S M De Line.
„ School do ...	Miss M F Abrams.
Madras Zenana do ...	Miss Mary Hughes.
Editor, "Mathar Mithiri,"	Mrs. A W Rudisill.

INTERNATIONAL BIBLE STUDY.

February 5.——„——*Matt* 17 : 1-13.

See last Guardian.

February 12.——„——*Matt.* 18 : 1-14.

Commit verses 2-4.

Golden Text : But Jesus said, "Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven."—Matt : 19 : 14.

A question arose among the disciples as to who should be the greatest in the kingdom of heaven, that glorious kingdom which had been shown them on the Mount of Transfiguration. Naturally, they, the chosen companions of the Messiah, would occupy very exalted positions therein; but which of them should have the pre-eminence? Jesus took them greatly aback, by calling a little child and saying, as He placed him in the midst of them, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." They had seen Moses on the holy mount, and they would have done well to remember that because of one failure in the forty years of ministry, he was denied the privilege of going into the land of Canaan. Let their endeavour be to make their calling sure, and daily to please him who had called them. Even the Apostle Paul used all diligence, to the end, that he might not be a cast away. We can conceive that man conscious that more has been forgiven him than others, should wish to outstrip all others in the service of Christ; but it was not this that led to the contention of the disciples.

"Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." The high places in the Messianic kingdom are to those who are most delivered from a self-regarding spirit, from a desire for the admiration of others. Among men, he is exalted who is most self-contained, with his resources within himself; but with God, the meekest is chosen for the highest posts "Whoso shall receive one such little child in my name receiveth me." To get rid of self is to make room for Christ. I must decrease, he must increase. "Whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea" To offend is to hinder in the way of faith, to do anything that shall check his faith. There is nothing on earth more precious to Christ, than genuine trust. One with such trust is more in His estimation than a hundred men of intellect, men of the greatest gifts of oratory Alas! how many are ready to speak slighting words of discouragement or derision, to one who shows anxiety about his soul's salvation.

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." The world being what it is, alienated from God and without any sincere desire for the knowledge of Him, it is natural that the prevalent influences should all be opposed to the growth of faith in Christ. Woe to that professing Christian whose example and whose language tend to hinder the young from seeking the faith which overcometh the world.

"Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Be ready to sacrifice anything, no matter how dear, how necessary it may seem to thee, anything that relates to this present life, rather than jeopardize your spiritual interests. An eye or an ear, health, liberty, reputation, influence, rather than grieve the Spirit by whom you are sealed unto the day of redemption.

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven." There is a great tendency to estimate men according to their intellectuality, their culture, &c, rather than according to the measure of the Spirit of Christ. The great question is, What are they in God's estimation? There are little ones in Christ's church whom we scarcely see, so inconspicuous are they; should one smite them on the right cheek they turn the other; they clamour not; they are ready to serve and be disregarded; but there are angels privileged to enter the throne chamber of the King of Kings who are commissioned to minister to them. "For the Son of man is come to save that which was lost," and which men do not think worth finding. The Greatest, Noblest of beings came into the world to suffer for and save these little ones, these disregarded believers, content to be obscure. A true faith in Christ makes them to be satisfied with Christ, unfretted because overlooked in the distribution of appointments.

Our Lord refers to the case of a man owning a hundred sheep, much concerned if one of them is lost, delighted at its recovery, to teach his disciples the value of souls, the interest that should be awakened by the

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conversion of reprobates, the glory thence accruing to God.

"Even so, it is not the will of your heavenly Father that one of these little ones should perish." The conservation of believers is salvation. These little, feeble, unestablished Christians, unacquainted with the fulness of Christ and ready to receive as Gospel what older Christians may say to them, are not to be made light of but assiduously cared for. They may perish through the neglect or inadvertence of older Christians, but it is not the will of God that they should perish. It is not His will that preachers and elders should neglect to instruct them and guard them against the wiles of the devil. Some are very much interested in getting sinners to seek the Lord, and think it a grand thing to be able to tell of so many saved through their labours; but they take little thought for the enduring of these converts. Our Lord requires that we should note the perils that beset the paths of these little ones: He that endureth to the end shall be saved. Be this our idea of salvation.

The Bombay Guardian.

SATURDAY, FEBRUARY 4, 1888.

SOUTH INDIA ANNUAL CONFERENCE.

THE South India Conference held its twelfth Annual Sessions on Thursday the 26th of January, in Poona. This was, however, the first Sessions of the Conference since the division effected by the Central Delegated Conference last year, and it was thus invested with a special interest. The Secretary of the last Sessions invited G. Bowen to open the Conference with the reading of the word of God, singing and prayer, after which (in the absence of a Bishop) there was an election by ballot for the office of President. Geo. Bowen was elected President. The roll was called and the following responded: Geo. Bowen, W E. Robbins, D. O. Fox, G. K. Gilder, W F. G. Curties, J. E. Robinson, B. Peters, Jas. Lyon, G. I. Stone, J. S. Stone, W. H. Stephens, S. P. Jacobs, W. W. Bruere, A. H. Baker, D. O. Ernsberger, Gyanoba Khundajee, A. W. Rudisill, J. H. Garden, W E L Clarke, Antone Dutt, H. C Stuntz, Members, A. W. Prautch, Probationer. The following newly arrived from America, joined Conference: E W. Frease, Geo. Isham, A. H. Winter, B Mitchell, and Gungadhar Bhaskar Kaley, recommended by Quarterly Conferences in Bombay, were also admitted, making with Mr. Hollister to arrive, 28 members and probationers.

While the Conference was in Session, there was a daily Prayer meeting from 7½ A. M. to 8½ A. M. The Conference was from 11 to 3, the first half hour being given to devotional exercises. There was daily open air preaching in the vernacular, every evening.

Wednesday evening, 25th, Geo. K. Gilder preached on the words, "For me to live is Christ and to die is gain." Though suffering from the effects of recent illness, he preached with much energy and earnestness, and many were refreshed by the word.

On Thursday evening, 26th, there was a reception meeting for those who had gathered in Poona in connection with this the twelfth Annual Sessions of the S. I. Conference. The meeting was addressed by Sydenham Smith, Esq, in behalf of the Poona Church. Mr. Smith was led to the Lord in 1872 under the ministry of William Taylor, the founder of the S. I. Conference, and has for many years been highly esteemed for his work's sake as a local preacher, Superintendent of Sunday-schools, and class leader. He spoke of several "first things" that had marked the history of the Church in Poona including the erection of the handsome and commodious church-building in which the Conference was holding its Sessions. The holding of the Annual Conference in Poona, was a new thing. He very happily and appropriately expressed the thankfulness of the friends in Poona for the opportunity of welcoming and entertaining the members of Conference, their wives, the lay delegates, ladies of Zenana missions, and candidates. Bro. Robinson, who had attended the Bengal Conference as Delegate, made an address in which he gave some account of the cordial reception extended to him by that Conference, and of the admirable way in which its business was conducted, giving some information regarding its proceedings. Bro. Hard, who was present as delegate from Bengal in the S. I. Conference, gave a very animated address. Mr. Hard's fluency is such that "panting time toils after him in vain," but he carries all his wits about him in his most rapid flights, and it is unnecessary to say that he carried his audience with him. Dr. Rudisill spoke of the development of the work at various points of his district. Dr. Stone followed with an account of the remarkable providences that had characterized the development of the Seamen's work in Bombay. No one besides himself seems to have entertained the opinion that such a work could be carried on in connection with our self-supporting work in Bombay, but the mustard-seed has become a large tree without adding anything to the financial burdens of the Bombay churches. It is a work that has created or brought into existence the conditions necessary to its successful prosecution. On the whole it was a very pleasant meeting The church was filled. Many lingered after the close of the more formal meeting to converse or listen to songs of Zion.

Friday evening, the Conference Sermon was preached by H. C. Stuntz on the words, "Make full proof of thy ministry." It was an admirable discourse, and the large congregation were deeply impressed with the representation made of the greatness of the ministry committed to those who preach Christ among the gentiles.

Saturday evening, there was a very enjoyable Love-feast, and many testified to the faithfulness, love and all-sufficieny of the Saviour, spoke of trials through which they had passed, and of support received and lessons learned. The Communion of the Lord's Supper followed, a large number partaking.

On the Lord's Day, Geo. Bowen preached at the 7½ o'clock morning service and C. P. Hard in the evening. Mr. Stuntz preached at the Free Church, and Dr. Rudisill at the Kirk. At 12 noon there was a large gathering of Native boys and girls of the week-day schools for a Sunday-school. There were 224 They gave very satisfactory proof of the care with which they are being instructed. School by school, they came forward and repeated the golden text for the month and sang Marathi hymns. The children were of all castes The most pleasant part of the whole was the interest that the children themselves took in the recitations and hymns. They are under Christian teachers.

On Saturday at 1 o'clock the lay-delegates appointed by different quarrerly conferences, met in the Y. M. C. A. rooms. They were as follows: Messrs. Sydenham Smith, Stanley Murray, W A. E. Boyd, A. H. Davis, Miss Grace Stephens, Mrs. G. I. Stone. They elected Mr. Stanley Murray their delegate to the General Conference that meets in New York next May, and Mrs. Dr. Stone alternate. At the same time the Conference (ministerial) ballotted for their delegate to the General Conference, and J. E. Robinson was elected,* with S. P. Jacobs as alternate. Mr. Jacobs and Dr. J. S. Stone are expecting to leave immediately for America.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your issue of the 14th instant, you have published a letter from one of your correspondents who signs himself as "A Reader of Culture." This communication has a direct reference to me and contains a number of statements which if traced to their legitimate issues are, I think, highly mischievous in themselves and prejudicial to my friendly relations with many a Christian. I have, therefore, to ask your indulgence to make room for the following lines in the next issue of your paper.

The letter on its very face bears a clear evidence of its being written at a time when the writer was in a heated and excited state of feelings. It seems that the very first perusal of my Theistic periodical entitled "CULTURE" filled him with a feeling of sore disappointment and he was quite overcome with consternation. This, indeed, is the most charitable view one can take of the sentiments he expresses in his first letter. This view is amply confirmed when one reads his second letter which is significantly short, more so as he had promised to notice "in his next" the "impulsive," Babu Keshab. I have been anxiously waiting to see what your *impulsive* correspondent can have to say about an "impulsive Bengalli"—as he calls Babu Keshab. Let me hope that this promise was not made at the impulse of the moment.

In the meantime, I was much amused at the sudden conversion that has come upon your correspondent. For in his second letter he plainly confesses that in his first communication he "took quite a theoretical view of the position of the Editor of *Culture*." Further on, he is constrained to admit that "during his (the Editor's) long connection with the missionary Institution he has acted with perfect integrity, giving *no cause whatsoever* to his employers for any apprehension from him." And yet this very writer in his first letter not only used the strongest and the most unjust language in writing about me,

* The Rev Mr. Robinson, delegate to the General Conference, expects to leave for America, at the end of this month.

'but he went the length of recklessly recommending my immediate dismissal from the Mission Institution—as if that could successfully stop me from speaking or writing what I believe to be the highest truth. Your clever correspondent claims as his birthright a special insight in the way of detecting the "iniquit ous tricks" of the enemies of Christianity; and I have no doubt that it is this same iniquitous insight that has thus actuated him to make this absurd suggestion! He would fain revive the cruel persecutions of the dark ages; but unfortunately for him the world has advanced too far for any such revival! He is a Christian, and I need hardly tell him to remember that of all means persecution is the least calculated to put down opposition.

In the same way, if the the religious influence of Christian missionaries and teachers on the minds of boys in mission schools is only such as can be undone by a mere "look, a smile, a remark, an argument" of a single teacher of the Theistic faith, I must confess that this influence is not worth the name! If the arduous labour of a missionary's life-time is to bear such fruit, I too would reiterate the wish of your correspondent and say—"Close the schools" rather than seek such glory. I know from personal experience that the influence which my European teachers have exercised on my mind is of a far more permanent and lasting character. I may differ—and they too know that I differ—from them on some of the cardinal doctrines of Christianity, but for all that I can never ignore the influence of their teaching. It may never bear the fruit so anxiously wished for by a mere converting Christian, but it has already formed a very important factor in the various agencies that have combined to shape my religious opinions. Nay, you will be startled to hear that it is the spirit of the teaching of Christ that so strongly actuates me in taking the attitude I take against dogmatic Christianity.

Your correspondent pronounces my theology to be faulty because I do not happen to have studied that science in any sectarian school of theology. He also finds fault with my logic which he styles as bad, because I happen to have "strong antipathy to the distinctive doctrines of Christianity." May I ask him what kind of logic is his when it teaches him to believe in the truth of a theory that can neither be reduced to practice nor supported by facts from actual life. I still ask him to mention any facts—or cite any instances—he may know in support of the apprehension he feels in *theory*. He has already confessed himself unable to anthenticate his fears by citing instances from actual life. I have yet to learn from your logical correspondent that a *theory* unsupported by facts and unauthenticated by actual life is yet true and correct. A logic that can teach this may be said to be selfish but never *sound*.

Now, as to the *theory* of this theoretical writer. He thinks that non-Christians—whom he calls *unbelievers*—are harmless and fit to be employed in mission schools, if they are inspired by no special zeal and enthusiasm in the propagation of their own faiths. I firmly believe that a person having no zeal and enthusiasm for his own religion must at best be a man of very doubtful integrity. And if honesty of purpose, devotion to duty, and a lively sense of his grave responsibility are the principal requisites in a conscientious teacher, and if these qualities of the soul and the heart are invariably found allied with true religious enthusiasm, one certainly fails to understand how men of half-and-half religious belief, devoid of any enthusiasm, can be deemed worthy of being teachers in any school—but above all in a mission school! Allow me to say that your correspondent has had no experience of school-life—or, if he has had any, he does not seem to have been benefited by it. In future, I would ask him not to kill zeal and enthusiasm in any one, put to correct these, if he thinks them faulty.

Yours faithfully,
B. B. NAGARKAR.

Bombay,
24th January, 1888.

DEAR BROTHER,—I have noticed in several of the newspapers of late reference to a star called the "Star of Bethlehem." It is said to rise in the early morning, and exceed in brilliance the planet Venus. I have watched for this new visitor in our eastern heavens, but have failed to discover any such star; and I am satisfied that those who think they have seen the "Star of Bethlehem," have been admiring the planet Venus which has been for months past the bright morning star.

Some months ago mention was made of the expectation that a new star would appear before long in the Constellation Cossiopeia. Such a phenomenon is not without precedent, as from time to time new stars have appeared, or a "variable star" has shone with unwonted brilliance, and attracted the attention of astronomers. But this is a very different matter from selecting the brightest planet of our own solar system, which has illumined our heavens for ages, and christening it the "Star of Bethlehem;" as if it were a recent wonder, and must have a new name. The Constellation Cossiopeia, in which the new star was predicted to appear, sets in the early part of the night, and does not rise again till after sunrise in the morning.

Yours,
L. B.

NOTICES.

FREE CHURCH.—ESPLANADE.
Pastor—Rev John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.
Rev. W. R. Fletcher, M. A., Adelaide, Australia, will preach at 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

TILL further notice send all mail to care of Rev. Dr. Rudisill, Vepery, Madras.
MARY CLEMENT LEAVITT.

AMERICAN MISSION CHURCH.
BHENDI-BAZAAR, JAIL ROAD.—Rev. Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 P. M. Both in Marathi.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week, except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

THE CHILDREN'S SCRIPTURE UNION.
THE Annual gathering of the members of the C. S. U. and Service of Song, will be at 4-30 p. m. to-day at the Money School, Esplanade. All the members are invited to bring their parents and friends with them.—JOHN M. MACDONALD, Honorary Secretary.

WESLEYAN METHODIST CHURCH.
Sunday, February 5th, 1888
Colaba — Causeway, 11 a. m. Mr. Francis Patell. 6 p. m. Rev. G W. Clutterbuck.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens. 11 a. m. Rev. G. W. Clutterbuck. 6 p. m. Mr. Francis Patell.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. Jurain. 6 p. m. Mr. A. Gibson.
Sunday-school 4-30 p. m.
Cordial invitation to all.

A SPECIAL CASE.

A FRANCO-GERMAN family burned out of home and substance in Constantinople, came in destitution to Bombay a few weeks ago.

We have temporarily provided for five girls,—ages six to sixteen. Kind friends have arranged to place them in school in the Mofussil. Means are now needed to furnish an outfit and Railway fare to their destination.

Contributions may be sent to the Editor or Manager of the *Bombay Guardian*, or to Mrs. Gladwin, Foundling's Home, Grant Road Bridge.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F. Frease, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p.m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7 30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

Epitome of News.

SATURDAY, JANUARY 28.

—*Times of India*: Calcutta, 27th; An accident occurred on the Northern Bengal Line on the afternoon of the 26th inst., about twelve miles beyond Sara. As far as can at present be ascertained, it appears that on coming on to a bridge between Gopalpore and Malanchi, a down goods train left the track and was partially wrecked. Two spans of the bridge and the engine with seven waggons fell through into the the river below. The driver and one man was slightly, and a fireman seriously, hurt, while one permanent-way man was killed, and another was dangerously wounded.

MONDAY, JANUARY 30.

—The *Mouvement Geographique* of Brussels publishes intelligence from Zanzibar to the effect that the British East African Association has just concluded a treaty with the Sultan of Zanzibar by which the latter agrees to cede for 50 years his rights of sovereignty over that part of his possessions extending along the coast from Port Wanga, at the mouth of the Oumba River, to the German colony of Vitu, a distance of more than 350 kilometres. The possession of this territory by the Association will, it is stated, facilitate the opening up of the routes to the Victoria Nyanza region. The journal perceives in this treaty a desire on the part of England to found a new colony, open to commerce, and one which would extend its influence as far as the source of the Nile, and also foresees the probability of Mr. H. M. Stanley, on his return from Wadelai, being able to place his energies at the service of this new work of civilization.

MAHARASHTRA SOCIETY MUMBAI

—"His Holiness the Pope has received upwards of fourteen thousand pairs of richly-embroidered slippers, as Jubilee offerings from female devotees in various parts of the world."

—A fire broke out yesterday morning at the Arthur Crawford Markets, in which twenty-five godowns, occupied by the market people, and one by the Superintendent of the markets, were destroyed Damage, Rs. 75,000.

—We regret to announce the death of Mr. John Hawarth, Engineer of the Kaiser-i-Hind Mills, Chinchpoogly, which took place at his residence in Chinchpoogly on Friday afternoon.

—The Maharajah of Jodhpore has made a patriotic offer to the Government of India of ten lakhs of rupees, to be paid at the rate of two lakhs a year, towards the defence of the North-West Frontier.

—Sir Frank Souter denies positively that any of the women connected with the cold drink shops in the Fort, were tenants of Cursetji Suklajee Street.—

—The Paris correspondent of the *Times* gives publicity to two letters addressed by Dhuleep Singh to one of his friends. One of them, dated Hotel Billo, Moscow, October 28, 1887, is as follows :—

Monsieur le Comte,—I have the pleasure of acknowledging the receipt of your letter of the 14th inst, and return you my best thanks for it. It is very pleasing to make the acquaintance of one who hates the English as much as I do. I much regret to inform you that the President of your great Republic did not behave courteously towards me, as M. Grevy has not up to the present sent me a reply to a letter I addressed him asking for French protections, so as to enable me to reside at Pondicherry, some months before I quitted Paris. But that now matters very little, as my destiny has brought me to the feet of my Sovereign, the Emperor of Russia, whom I am prepared to serve with my life should he ever desire to employ me in his service. Thanking you from my heart for your kind sympathy towards my countrymen, whom I hope one of these days to deliver—as predicted of me in a prophecy written in the year 1725 by the last religious teacher of the Sikhs.—I remain your faithful Dhuleep Singh, Sovereign of the Sikh nation and proud implacable foe of England.

—*Overland Mail*; Jan. 13: After an animated and humorous debate, the Diet of Lower Austria has rejected a motion proposing to enforce celibacy among the female teachers at the public schools.

—In connection with the Berlin City Mission all the Court Chaplains have sent to Prince William, the Crown Prince's eldest son, a congratulatory address, of which the following are the concluding words :—"If in the last days of the old year your Royal Highness learned that even the simple participation in the work of the kingdom of God is not allowed to pass without contradiction, may you remember the words of the Lord—to wit: 'He who confesses me before men, him also will I confess before my Father who is in heaven.'" In reply Prince William wrote as folows :—"The sympathy you have expressed to me with reference to the condition of my well-beloved father, his Imperial Highness the Crown Prince, has deeply touched me. I bow before the authority of medical science, but in common with my family and the whole nation I hope that with the Almighty's gracious help my father's strong constitution will enable him to overcome the serious malady under which he is suffering. The misinterpretations referred to by you, which have been put in many quarters on my exertions for the welfare of those in mental or bodily ill-health, have given me much pain; but they will not prevent me from always doing all that in me lies for the welfare of all sufferers, following the examples of our august Emperor and my dear father, and unaffected by the action of political parties."

Tuesday, January 31.

—Letters from the Central African Bishop Sogaro, dated in November last, state that eight priests and nuns detained at Omdurman, opposite Khartoum, were still alive at the time he wrote. They were, however, in a deplorable condition.

—Miss Oxley, of Guy's Hospital, and Miss Loch, of St. Bartholomew's Hospital, have been appointed by the Secretary of State for India to the charge of the nurses which it is intended to introduce into the Military Hospitals in India.

—The rumour that the Czar is to be crowned Emperor of Central Asia which was circulated last year and authoritatively denied, now receives strong confirmation from the fact that a summer palace is in course of erection at Merv for the reception of his Imperial Majesty. It will be remembered that quite recently the announcement was made that the Czar would proceed to the Caucasus in the course of the present year. "I am informed on excellent authority," says a correspondent, "that Central Asia is his real destination"

Wednesday, February 1.

—*Times of India*; Belgaum, 31st: H. E. Lord Reay and the Governor-General of Portuguese India jointly performed the ceremony of uniting the West of India Portuguese Railway with the Southern Mahratta system to-day, thus connecting the latter with the new port at Mormugao, the line from the frontier to the sea being fifty-one miles.

—Guard Brooks, accused of outrage in a Railway train, has been five times convicted, previously.

—*Indian Chr Herald*: Tuesday last being the great anniversary of the Sadharan Bramho Somaj was spent by its members in devotional exercises, or in prayer, praise, song and preaching. The services commenced early in the morning and were continued, with only a couple of hours' intermission at midday, not only throughout the day, but till a late hour in the night. The morning service was of a stirring character, and was rendered memorable by one of the most thrilling discourses ever delivered in the city in the Bengali language. It commenced as usual with religious hymns and prayer, the former sung with enthusiasm and the latter offered up with characteristic earnestness. Then came Pandit Siva Nath Sastri's eloquent address.

—*Bombay Catholic Examiner*: From trustworthy sources we learn that not fewer than 50,000 persons were present in St. Peter's at the Mass said by the Pope upon New Year's day in commemoration of the fiftieth anniversary of his elevation to the priesthood. Of these about half were admitted by ticket, the remaining half consisting of Italian pilgrims from the provinces having been allowed to enter without any written authorization. It was about half past nine when the Pope entered the Basilica and was borne on the *Sedia Gestatoria* preceded by a long train of Cardinals and Prelates to the high altar where a low Mass was said and the *Te Deum* sung Both on his entering the church and at the Elevation the silver trumpets, which had so long been silent, sounded once more in the gallery of the dome It was remarked that several of the lately presented Jubilee gifts were used on the occasion. Thus, on entering, the Pope wore the splendid mitre, rich with precious stones, which was the gift of the Emperor of Germany, and at the close of the *Te Deum* assumed the tiara, covered with more than a thousand pearls and other gems, which had been presented by the archdiocese of Paris. At the *Lavabo* the basin and ewer of gold presented by Queen Victoria were used. It is needless to say that the great event was also celebrated with the utmost pomp in every capital of Europe, and indeed throughout the entire Catholic world.

—The Str. *Verona*, with English mails, left Aden for Bombay, Tuesday, 6 p. m.

Thursday, February 2.

—*Times of India*: The Viceroy of Too Kwong has set out with nine gunboats and 4,000 troops for Hainan to avenge the murder of the Chinese Commissioner on that island. The Viceroy has also issued a proclamation in regard to the rendition of criminals from foreign countries. The document justifies recent acts of violation made on British territory, and gives as the only reason for observing international law the fact that such procedure has hitherto led to much trouble.

—The coal mines of Lakhimpur, which were leased some years ago to the Assam Railway and Trading Company, seem at length to be in a way to answer the expectations once formed of their resources. Last year at any rate the exports of coal from Assam rose from 91,707 maunds to 259,000 maunds. No word yet, however, of the petroleum lying untouched in Assam being properly exploited.

—*Bombay Gazette*: Mr. Crawley-Boevey, Chief Presidency Magistrate, delivered judgment at the Fort Police Court yesterday in a matter of much public interest affecting the general liberty of the subject and the duties and responsibilities of policemen in making arrests. Mooljee Dayal, a Bhattia cloth-broker and shop-keeper, charged a native police constable, of the name of Bhawoo Jivajee, with wrongful restraint and confinement. The Magistrate, in taking an exhaustive review of the evidence, found it proved that the complainant was stopped and questioned by the accused regarding three pieces of cloth that he was carrying; that an altercation occurred between them; that the complainant was ultimately arrested and marched off in ignominy through the streets; and that he was in police custody for upwards of four hours before being finally discharged by a European inspector without any recognisance being taken or charge framed against him. The defence was that the complainant assaulted the accused, who had a suspicion that the goods were stolen. Even allowing for honest stupidity, his Worship could not see the slightest justification for the suspision which the accused professed to entertain. There were no reasonable grounds for entertaining any suspicion or for questioning the complainant at all; and in the Magistrate's opinion, the scuffle between the parties was caused simply and solely by the action of the accused in treating the complainant without any valid cause whatever as a suspected thief. There was no excuse, the Magistrate thought, for the manner in which the arrest was effected and for the most humiliating treatment to which the complainant was subjected. An arbitrary arrest by a policeman, as in this case, was, in his Worship's opinion, an act as illegal and indefensible as a wanton blow with a policeman's baton. The Magistrate was satisfied from the circumstances of the case that the complainant was arrested not from any consideration of public justice, but solely to assert the power of arrest and publicly to degrade and humiliate a man with whom the accused had quarrelled, or whom the accused for other reasons might have wished to injure. His Worship thought it was creditable to the Bombay City Police that this was the first case of serious abuse that had come under his notice. The accused was found guilty of the charge and sentenced to rigorous imprisonment for four months.

—*Times of India*: We learn that two lady superintendents of nursing are coming to India: one probably to be placed at the disposal of the Government of Bombay, while the other lady's services will be required by the Government of Bengal to introduce a proper system of nursing in the military hospitals of India. One of the ladies is Miss Loch, who has been for seven years a Sister at St. Bartholomew's Hospital; and the other is Miss Oxley, who has been employed in a similar

capacity at Guy's Hospital. Each of these ladies will have the selection of six other ladies to accompany her. Miss Loch is a sister of a maid of honour to Princess Christian, and bears a name well known in India, where a connection of hers was a Judge of the High Court of Calcutta. Miss Oxley is a daughter, we believe, of the Commissary-General of Hongkong.

—Same: The rains of last week extended over an unusually large area. They were general from the Punjab to the Bay of Bengal, and were happily so plentiful that all fears of scarcity in the spring crops must have been removed. The skies have now in most places cleared, as the cyclonic winds which brought the rain from the North West have passed eastwards over Bengal and the Bay to Burmah. The downfall may be regarded simply as late winter rains; and the heavy snowfall on the Himalaya is too early to be likely to prejudice the progress of the next monsoon.

Friday, February 3.

—*Independent*: The Pundita Ramabai, who has been visiting Boston, and who has more lately been with Miss Willard, at Evanston, Ill., and who is preparing to return to India to engage in teaching high caste Indian women, does not find it easy here to tell what denomination she belongs to. A reporter asked the question, and she answered: "I belong to the universal Church of Christ. I meet good Baptists, Methodists, Episcopalians and Presbyterians, and each one tells me something different about the Bible. So it seems to me better to go there myself and find the best I can. And there I find Christ the Saviour of the world, and to him I give my heart. I was baptized when in England and I commune with all Christian people who will allow me to do so. I do not profess to be of any particular denomination, for I would go back to India simply as a Christian. To my mind it appears that the New Testament, and especially the words of our Saviour, are a sufficiently elaborate creed. I believe as the Saviour has told us, and His message through John has come to us, that God is a spirit, is light, and love; in His threefold nature He creates, illuminates, and pervades the universe; that Jesus, His son and servant, the apostle of our faith, was sent by Him to be the Saviour and leader of His children; that as many as believe on Him have the right to be the sons of God, and that the Holy Spirit is our guide and comforter, the great gift of God through Christ; that there is but one Church, and that all who acknowledge Jesus as their Saviour are members of that Church. I believe that whatever is needed for my salvation will be given me, and I pray earnestly that God may grant me the grace to be a seeker and follower of truth and a doer of His will. In Boston they said I was a Unitarian: I told them I was not. Neither am I a Trinitarian. I do not understand those modern inventions at all. I am simply a Christian, and the New Testament teaches me my religion."—That is not so very far out of the way.

—*Bombay Gazette*: The honour of a Grand Cross of the Order of Christ has been conferred on His Excellency Lord Reay by the Portuguese Government on the occasion of the opening of the West of India Portuguese Railway line.

—The Governor General of Goa will come to Bombay on the 13th instant, and remain for some days a guest of H. E. Lord Reay.

—*Times of India*: The Director of Indian Marine has received a telegram from Suez, notifying that the troopship *Serapis* having repaired damages, would sail from that port yesterday. The *Serapis* may now be expected to arrive in Bombay on the 13th or 14th instant.

—Generally speaking the course of Sterling Exchange has been downwards this week. It is true that on Friday and on Saturday Demand Bank Bills were available at 1s. 5d., but on Monday the market collapsed, and not only became weaker, but forward buying rates were lower than ready—a thing unknown for a long time. Even at 1s. 5 1-32 d., March-April, and 1s 5d., May, merchants were unable to put business through. Government sold last week 37 lakhs of Council Bills at 1s. 4 15-16d. and 1s. 4 31-32d and four lakhs of Transfers at 1s. 5d. On Wednesday many tenders were sent in at 1s. 4⅞d., but apparently there was one goody buyer, who took twenty-five lakhs on Calcutta and twenty lakhs on Bombay at 1s. 4 29-32d. and secured everything. Bar Silver has followed Exchange closely, the latest quotation being 44½d. per. ounce. Rates of exchange are certainly low now, but what the future is to be there is absolutely no guide. The market closes steady, but neither buyers nor sellers amongst the merchants can take much advantage of any movement.

—At the Court of Sessions yesterday, when the Court resumed its sitting after lunch, Mr Acting Chief Justice Bayley, addressing the Advocate-General, said that while having his luncheon he received two anonymous letters regarding a case of murder which arose out of an assault. The writers in very bad English complained that the police had made witnesses of the real criminals and criminals of the men who should be witnesses, and asked his Lordship to see that justice was done. His Lordship said that it was exceedingly improper for anybody thus to try to influence the Court on behalf of any prisoner, and if the writers of the letters were before him he would deal with them very severely. He hoped the police would make every enquiry to trace these writers. The letters were then handed to the Government solicitor. The letters were marked "very immediate" and "very urgent."

—The *Rock*: In Russia the Baptists are said to be making great progress, their views of Baptism being readily accepted.

—The Baptist Missionary Society have just executed a provisional agreement for the purchase of central premises in Rome, at an outlay of 10,000*l*. Towards this sum a Lancashire lady has promised 2,000*l*.

—*Bombay Gazette*: With the new year a Church publication, which promises to attain an influential position, has been started under the editorship of the Rev. A. Saunders Dyer, of Calcutta. The first number of the *Indian Church Quarterly Review* is a very satisfactory commencement of Mr. Dyer's venture. It opens with an article on Church Organization and Church Life, by the Metropolitan, of whom an admirable portrait is given. The Rev. J. A Colbeck contributes a scholarly paper on Buddhism in Upper Burma, and other contributors are Major-General Sir Fred. Goldsmid, who writes on the relation of the Church of England to the Native Indian Church, the Rev. Nehemiah Goreh, of Poona, whose letter to Cardinal Newman will interest all who take interest in the Roman controversy. The Rev. Lal Behari Day has a long and readable paper full of personal incident and reminiscence, on "Bombay Re-visited." Mr. Day's impression of Bombay preachers will interest many of our readers. After having heard nearly all of them, in Church and in Chapel, he says:—"Some of these seemed to me to be good preachers, and the sermon of the Lord Bishop was eminently scholarly; but the palm of pulpit oratory in Bombay must be awarded to the Rev. A. Goldwyer Lewis, of St. Thomas's Cathedral. He did not read from paper, though his sermon was carefully studied: his reasoning was neither subtle nor philosophical, but level to the comprehension of every ordinarily educated person; his style was chaste and simple, not overloaded with ornament; his articulation was distinct and his voice filled the whole of the Cathedral; and his delivery was natural, easy, and graceful. One thing struck me, He seems to have a theological hobby; and he rides it to death. In the two sermons we heard him preach, there was in both an emphatic allusion to the doctrine of an intermediate state of existence after death."

Selections.

PARENTAL WEAKNESS.

BY REV. ANDREW MURRAY.

"Thou honourest thy sons above Me; them that honour Me I will honour, and they that despise Me shall be lightly esteemed."—1 Sam. ii. 29, 30.

"I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile; and he restrained them not."—1 Sam. iii. 13.

Some men are born to rule; it costs them no trouble, it is their very nature; they often do it unconsciously. Others there are to whom it never comes natural; they either shrink from it, or even if they attempt it, utterly fail. They appear to be wanting in the gifts that fit them for the work; it is always a struggle and an effort. In ordinary life men can choose, or are chosen for, the situations they have to fill as rulers or commanders. In family life we see a strange and very solemn spectacle: every parent has to rule, whether he be fit for it or not. Nor does the fact of his unfitness take away his responsibility; the terrible consequences of his failure to rule are still visited upon himself and his children. The picture of feeble old Eli, faithful to God's cause and ready to die for the ark of God, but unfaithful to his duty as parent, and unable to restrain his sons, suggests to us the very needful inquiry as to the causes, the consequences, and the cure of parental weakness.

THE CAUSES.

1. We have spoken of *natural incapacity for ruling* as one cause. But this is never so absolute that determined effort could not to some extent remedy it, much less that the grace of God could not change it. We must therefore look for other causes. And of these the chief is *the want of self-discipline*. A Christian may not ask what is easy or natural, what he likes or what appears possible. His one question must be, What is duty? what has God commanded? There is wonderful strengthening, even for the weakest character, in giving itself up to the Divine *ought* and *must* of God's will. The fear of grieving the Father, the desire of pleasing Him, the assurance of His strength to aid our weakness—such thoughts rouse and nerve the energies of the soul. The will wakens up, and nothing is so invigorating as the hearty effort to obey. It is because the Christian parent too little realizes, and is too little taught by the Church, that ruling his home well is a simple matter of duty, a command that must be obeyed, that so many children are ruined by parental weakness. Not to restrain the child is to dishonour God by honouring the child more than God, because the duty God has imposed is made to give way to the child's will.

Closely connected with this is *the good-natured weakness, misnamed kindness, which cannot bear ever to reprove, to thwart, or to punish a child.* It is nothing but a form of sloth: it cannot take the trouble to rule and guide its feelings by God's Word; it refuses the pain which punishing causes the parent. Alas! it knows not how it chooses the greater pain of seeing the child grow up unrestrained. No grace of the Christian life is obtained without sacrifice; this very high grace of influencing and forming other souls for God needs special self-sacrifice. Like every difficult work, it needs purpose, attention, perseverance,

But the chief cause of parental weakness will be found deeper still—*the want of a life of true devotion to God Himself.* God is the great Ruler and Educator; the powers that be, the parents' powers too, are ordained of God; he who does not live under command to God in his life, has not the secret of authority and command over others. It is the fear of God that is the beginning of wisdom, of wisdom for the work of ruling too; it is the failure in personal godliness that is the root of parental failure.

THE CONSEQUENCES.

2. And now the consequences of such parental weakness. There is one element in the law of consequences under which we live that makes it specially solemn and terrible. It is this, that ordinarily they are not experienced until it is too late to redress them. Our actions are seeds; no one who looks at the little seed could ever imagine what a great tree, what noble or what bitter fruit, could come from it. Consequences, as seen in those around us, somehow hardly affect us: self-interest flatters itself with the pleasing hope that, in our case at least, the results will not be so disastrous.

Let me plead with parents, when conscience or experience tells them that they too have been guilty of consulting the will of their children more than the honour of God, to look at the picture of Eli and his home under God's judgment. Let them ponder carefully what God says. Let them remember that throughout the universe there is no well-being but in harmony with the law of our being. In earth and heaven, in nature and grace, in the individual, the family, and the Church, obedience to the law under which God constituted a creature is the only possible path to happiness. To disobey that law is to court misery. And if the parents, destined of God to bear in the home the likeness of His own Fatherly rule, from ignorance or sloth give way to weakness, they must expect the natural results. It may not always become manifest in the same degree or with equal speed, but in the loss of power to their child's character, in the loss of peace and happiness, in many cases in the loss of the soul for ever, they must reap what they sow. God appointed parental rule in the family as the symbol of His own authority, in which parents and children alike are to honour Him; to dishonour Him is to lose His favour and blessing.

THE CURE.

3. The cure of such weakness. In speaking of the causes, we have already indicated some of the remedies. The first one is this; *the determined purpose, by God's grace, to do God's will.* My duty is never measured by what I feel it within my power to do, but by what God's grace makes possible for me. And I never can know fully how much grace can enable me to do, until I begin. Let the weak parent accept it as a God-imposed duty: he must rule his children. Let him remember that not to rule and restrain his children means that both parent and child dishonour God by not doing His will. Let him yield himself to the God of grace, with the purpose to do His will, however impossible it appear; the surrender will be accepted, and the grace not withheld. Step by step, amidst many a failure, the honest effort to do God's will cannot remain without its reward.

Next to this, let the parent who has failed, *study some of the simplest laws in the art of ruling.* It is often owing to the entire ignorance and neglect of these that failure comes. Ruling, like any other art we are ignorant of, must be learnt.

Some of these rules, as often given, are as follows: Do not give too many commands at once; begin, if need be, with only one. If you secure obedience to one, your own and the child's consciousness of your power to rule is established. Do not command what you cannot enforce, or what the child has not the power to obey. Begin and prove your authority when it is easy for you to secure obedience and the child to render it; in all learning we proceed from the easy to the less easy. Let the command be given in quiet, deliberate tones, with full self-control; hasty, ill-regulated injunctions lead to disobedience. Self-rule is the secret of all rule; as you honour the law yourself in self-command, others learn to honour it too. Above all, *let the Christian parent who would rule well remember God.* He is God's minister, doing God's work. God loves the children, and wants them trained for Himself. He is your covenant-God; depend upon Him to be your help and strength. It is God who, through you, will rule your home. Yield yourself to Him. Pray not only for help, but believe most certainly it is given. Believe not only, but act in the assurance that it is given, and is beginning, little by little, to work in you. Say to your Father that you desire to do your duty at any risk, and to honour Him with your children. And, depend upon it, in the spirit of a quiet, restful assurance, that here, too, God's strength will work in your weakness.

O my God! with fear and trembling would I bow before Thee, the righteous God, who wilt not give Thine honour to another, nor suffer sin, even in Thy servants, to go unpunished. Impress deeply upon my heart, O Lord, the solemn lessons Thou dost teach Thy Church by the terrible sight of thy judgment on the house of Eli Thy servant.

Not to rule and restrain our children, to give them their own way, is to honour them more than Thee. Ere we think it, weakness becomes wickedness, in ourselves and our children too. Thou hast made every parent after Thine image, a king in his home, that he may rule his home well, and command his children in the way in the Lord. On his exercise of authority, and their rendering of obedience, Thou hast made Thy blessing dependent.

O God! have mercy upon us. Let the thought of Thy command to rule our home, of thy judgment on disobedience, of Thy promised grace to those who give themselves to obey, of Thy blessing on a home ordered in Thy fear, stir us with our whole heart to fulfil our holy calling in Thy fear. And let us, above all, believe that as we and our children in this fulfil Thy will, we are in the path of true blessing for this life and the life to come. Amen.—(*The Children for Christ.*)

WHERE WILL IT END?

BY THE REV. WALTER SACKETT.

THE Lord God has graciously visited his people at St. John's Hill, Bangalore, and a revival of true religion has cheered the hearts of all workers in the Gospel service. Weeks and months of weary waiting have ended in the "seasons of refreshing from the presence of the Lord." "Our mouth is filled with laughter and our tongue with singing." "The Lord hath done great things for us whereof we are glad."

A number of circumstances point to the fact that this was God's 'set time to favor Zion.' Three months ago we kept September fast-day in the Wesleyan Chapel, and the Spirit of God awakened in many expectant longings for the conversion of the people. Two months ago special effort was made to reach the children of the Sabbath schools in Bangalore, when apparent fruitlessness led patient toilers to persistent supplications. In December arrangements had been made for a special mission, but the missioner, the Rev. A. Burnet, met with an accident, and thus the services were postponed.

Just as this happened the Rev. I. F. Row, assisted by other ministers and laymen, commenced a week of services at the school-room adjoining the English Church. Crowded audiences told the earnest spirit of the people. At the end of that week, it was felt it would be disastrous to discontinue the meetings. The people were ripe for blessing. Faith was growing. So the short story is that they have been continued, one week at the Methodist Memorial Church, and one week at the Wesleyan Chapel. The congregations have been marked by unwonted fervour of spirit. Night by night souls have been led from darkness to light, the number of names reaching 60 or 70. As in all such work the benefit has been two-fold. Sinners have been converted and saints have prepared for and received new baptisms of grace and power.

Among the converts:

A was a soldier of the 52nd Oxford Regiment. He told his comrades one night that he didn't believe anything about the Bible or God. He had devoured atheistic works and was a veritable Goliath of Gath to the Christians in the barracks; but a night or two ago he was singing,

"Sing them over again to me
Wonderful words of life."

as though he would make up for not singing them twice, by singing them once with a two-fold heartiness.

B was a young fellow studying hard for the Medical Department. His two friends exhorted him to find salvation. One of them wrote him an affectionate and manly appeal for Christ's sake. He replied in a curt but gentlemanly letter. Last night he was urging a military man to accept the service of the King of kings.

C was another young man of good position. Three others, full of a new love, attacked him in his drawing-room. "It's no use," said he; "I spent an hour in prayer on fast-day and Christ wouldn't save me. I'm sure He won't now." But there in the drawing-room he found Jesus the 'mighty to save.'

D was a lady whose two little girls first found Christ, and then brought their mother to the meeting to be gladdened later than her children.

Often a deep penitence has been as marked as the quiet faith, and by the wicket gate these pilgrims have got on to the King's highway.

As to the Christians, it has been truly delightful to see five soldiers pleading with their persecutors to take the Christ who gave them joy, while two godly Colonels have striven by prayer and example and persuasion to lead others to salvation. Young men have gone out to their friends' houses and held prayer-meetings there, endeavouring by all means to save some. Modest ladies have for the sake of the Name blushingly but earnestly begged of burly sinners to come to the cross. In fact all Christians have been quickened. It sounds more like Yorkshire than Mysore Province to hear of 20 new converts gathering in a house in the hot Sabbath afternoon to pray and read and testify concerning Christ and His salvation.

The various buildings have been crowded with earnest worshippers night by night. "I tell you," said a sage veteran Christian, "St. John's Hill is shaken by the mighty power of God." From home to home, from heart to heart, from church to church, the grace has passed, till gladness has come for sadness, and prayer is turned to praise. Now the question comes, "Where will it end?" We dare not say. We cannot even think it will stay here at St. John's Hill, for last night, the 12th December, at the London Mission Chapel, the same power rested on the people and sinners were converted to God.

"Where will it end?' We must not narrow the horizon. We look out into the months of the coming year. We see hundreds of English still unsaved, and over the mass of English there are the crowds of Muhamma-

dans and Hindus. The blessing has reached the first; shall it go out to the second and the third? We know not the future, but we know the ever-true words of our Ever-living Prince, "According to your faith it shall be done." Let every earnest soul who reads get back to the old and simple lines of success—prayer, prayer that leaves the mark on the life, prayer that means self-denial, tears, effort, and which is accompanied by wondrous faith. If every one prays, who knows but the words of a godly and prominent English layman may prove true: I am persuaded that by and bye, perhaps next year A. D. 1888, a splendid harvest of regenerated souls is to be reaped in India? "—(*Harvest Field.*)

"LET THE LITTLE ONES GO WITH US."

By Rev. W Hay M. H. Aitken, M. A.

"*Let your little ones also go with you*" (Exod. x. 24).

Pharaoh was not by any means an easy man to persuade; but there is one who is much harder to deal with than even Pharaoh. Moses succeeded in inducing the obstinate monarch to let the little ones go with them. I wish we could by any effort obtain such a concession from the great tyrant who rules over mankind. If only we could hold our own in our families, we should hold our own in the world

It is interesting to observe the gradual unfolding of God's dealings with mankind. First, we have His dealings with men as individuals. In the antediluvian dispensation we find Enoch walked with God, and Noah walked with God; but we do not hear of Enoch or Noah founding societies of any kind. God dealt with men as individuals. How many responded to God's call we know not.

When next we turn over the leaf in the history of the world we find God dealing with men by families. In the Patriarchal dispensation God established relationship with Abraham and others as heads of families. I am not at all sure Abraham's was the only family so blessed. There is no need to suppose that there were not others. Abraham is recorded because of the further development; but one may well suppose there were other pious heads of families, standing as priests on behalf of their households.

Then as years rolled on there is a further enlargement of the scope of God's dealings with mankind. God elects to Himself a nation —to be a nation of priests. Had they been faithful they might have remained so. They failed, not for lack of privilege, but for lack of appreciation of it.

Next came the dispensation of the Church; on no geographical lines, but embracing every true spirit who consents to become a member of it by accepting the Saviour.

And next, though future still, comes the dispensation of the world, when the kingdoms of this world shall become the kingdom of our Lord Christ, and He shall reign for ever and ever. Thus I see a progressive working on from the individual to the world at large By and by His glorious design shall be crowned and completed when he takes to Himself the throne of the universe, reigning over a ransomed and renewed nature.

Now observe each dispensation is heir to the privileges of the preceding dispensation. In the family dispensation God still deals with individuals; and when God elected a nation He still dealt with families and individuals. So we in this Christian dispensation are heirs of the privileges of the Antediluvain, Patriarchal, and Jewish dispensation. In this respect all things are ours. So the great Father in heaven, "from whom every family in heaven and on earth is named" (R. V.) has the great antitype of families gathered around His presence, where sin and sorrow are unknown for ever.

We are not surprised then to find the apostle say of our children, "they are holy." By their birth and relation to the Church and His people they are consecrated to God. From their earliest days God claims them, and it is our privilege to place them in His hand.

If the Church realised this privilege more fully, it would be well for the world. Where does the Church lose ground? In the home. If every Christian home were in the true sense a Christian home how soon would it affect the world! If the families of every Christian became Christian the mere arithmetical progression would soon change the state of matters. While we win souls here and there from the world, the world is winning many from our homes. Hence the ground gained outside is frequently compensated for by losses to the Church in the family.

Now there are two classes of opposing facts I would call your attention to. First Christian parents, parents who are possessed of a spirit of true devotion, who live up to the standard of Christian life, do frequently transmit, as it were, their piety to their offspring. That class of facts has been abundantly illustrated in many instances. But on the other hand there is a class of facts epitomised in the common remark, "The children of saints are the great sinners," or "The children of clergymen, or ministers of the Gospel, frequently turn out bad." I suppose in the main that is a mere generalisation based on a few instances just as the saying is, "How often you see the children of good people turn out badly!" It is a generalisation; but alas! how much truth there is in it. I fear it is not altogether an unusual thing to see the children of those who are working earnestly for Christ disgracing the name of their parents and dishonouring their parents' God.

Now, in inquiring into these two opposite facts, we observe that the children of Christians frequently turn out real and useful Christians; but why should there be the other class of facts? How can we explain it, that with the same power at work and with the same motives influencing human conduct, results of an opposite character exhibit themselves? How are we to account for this? Let me call your attention to some causes which may account for these facts. And let us seek to examine ourselves in the matter, lest we should prove foes to those to whom we would be the best friends.

First of all our influence for good over our children will be in proportion to the reality and depth of our own piety. Children are wonderfully shrewd judges of character, as quick as any detective. They very soon see through their parents. If their parents' religion be true, genuine, and real, the reality of their piety will make a profound impression on the children. If, on the other hand, it be a sham, an unreality, hypocritical (I mean an element of hypocrisy in it, not that they are consciously hypocrites, for I am speaking of Christians) the children will soon discover it.

I was talking some time ago to the head master of a very large private school. "You have had a good deal to do," I remarked, "with the children of evangelical families." "Yes, I have." "What do you think of the common saying, 'The children of good people turn out badly?'" "Well," he said, "that depends on the good people themselves. Some turn out well, others I could name have turned out very discreditably, and are leading immoral lives, and some even infidels, or in the Church of Rome." "How do you account for it?" "Well, I could tell many stories. So and So said to me, 'You talk of my people as being of the excellent of the earth. I daresay they are. We had family prayers very regularly when there were pious people in the house, and when there were not the thing went to the wall. If a clergyman or anyone of that kind were at table, it was wonderful the amount of religious conversation that got up in the dining-room, but at other times we heard nothing of it. I noticed that from my boyhood; and the fact is I think the whole thing a sham. I don't believe anything now.' The truth is there was a lack of reality in it, the true ring was wanting; and the children learned to regard religion as a sham and humbug."

That conversation made a deep impression on me; and I have had occasion to observe over and over again that where Christian people lead so and so lives, permitting a certain inconsistency in temper and conduct, where with an outward profession there is worldliness and self-seeking, the children are apt to go wrong, and it is not surprising they should.

There are other reasons—it may be Christian parents neglect the opportunity of bringing direct influence to bear on the young hearts. I remember one remarking, "It sometimes happens that people, and very good people too, do not seem to take special interest in infusing their goodness into their children." One boy said lately, "I used often to look with a wistful eye at the study door in which I knew father and mother were alone with God. They used to retire after breakfast for half an hour's prayer and Bible reading, and I often thought they might sometimes have their children in with them;" although they were truly pious people, their influence on their children was almost nil. They did little or nothing to take their children with them. Christian parents, what are you doing to take your children to Christ? Have you honestly embraced every opportunity of leading them to Him?

But there is an opposite danger which I may call spiritual forcing. While it is important to avail ourselves of our influence with the children to lead them in the right direction, endeavouring to lead them to the acceptance of Jesus Christ, and what He has done for them, there is need we should beware of leading them too hastily to make a profession for the sake of approbation. Children are naturally imitative, and naturally disposed to do what is admired and brings them praise. If a certain line of conduct brings privilege and praise, there is a great temptation to go in that way. I must honestly say I have over and over again had occasion to deplore the mistakes made in this respect. A profession is forced on by a kind of hot-house process; and when the hot-bed is withdrawn there is apt to be a violent relapse. So long as the child finds itself petted and praised as a little saint he goes on all right; but when he gets out into the world and finds the little saint hailed as a little prig, and instead of praise gets ridicule, then that which was little better than hypocrisy (though not consciously so) disappears. We must not force on unduly a Christian profession.

Then there is another danger. Many—though they would not express it in these words—are possessed with an indefinite notion that their children have to serve an apprenticeship to the devil before they can become servants of God. They see their children go wrong; but they think sooner or later they will get over it. Meanwhile he is only a child. Only a child! Was it not children who were led to the Saviour in that Galilean town? Only a child! Cannot that child who has learned the love of father and mother learn the love of the great Father, whose Son, Jesus Christ the Saviour, loved the children in early years and blessed them? Oh, Christian parents, seek that your children at the outset of their career should claim His love and care. Don't think they must grow up serving the devil some years. Believe it is your privilege to instil into them, in early years the Gospel of God's grace, which is so simple that a child may accept it, although a philosopher cannot

explain it. Thus trained, we may not have any marked striking conversions, as in the other case, but I believe we will have the best of Christians. Many of the most devoted, God-glorifying, and whole-hearted Christians I ever met have been those who said, "I cannot say when I began to trust my soul to Jesus; it was as a very little boy or girl at my mother's knee." Would God it were so with all our children! Then, indeed, the Christian Church would exercise an influence on the world outside. Retaining her hold on her own, all she gained from the outside would be clear gain. Let us claim our children for Christ from the first. You cannot bear the thought of parting from your children in the dread hereafter; but what are you doing to bring them to God? Thank God for your prayer—prayer is necessary; but are you definitely laying yourselves out to win your families to Christ? Remember, to yield a foot of ground in this respect is to jeopardise the future well-being of your offspring.

Not only for your own sake, but also for the sake of your little ones, you cannot afford to trifle with inconsistencies, wordliness, and little sins. The children will not believe in the Christianity of the father who has a sharp temper at home, and the mother who has a shrewish tongue and loves slander and gossip. God grant we may more and more realise our responsibility in this respect, and feeling our need cry to Him who alone can give us grace to fulfil our duty Only the man who throws himself upon God can have power to fulfil this responsibility. Let us cry to our Father to bless the children; let us say, "Our little ones shall go with us." Let no Pharaoh hold them back. As an undivided family we would stand before Thee the great Father, "of whom every family in heaven and on earth is named," and say, "Behold I and the children Thou hast given me."—(*Word and Work.*)

CONFESSION.

THE list of subjects for prayer to-day (he said) is an awful one. We are gathered together in almost the luxury of our religious worship. Through Christendom we have got to bow our heads before God about our drunkenness and impurity—impurity buttressed by the very law of a Christian land! Go through the whole list—oppressive laws, demoralising trades, the opium traffic, exciting hatred between nations, luxury, the wasteful use of God's gifts, and all the rest of it. That is not the worst. The worst is that ninety-nine Christians out of a hundred do not seem to fret about it. Most of us want to make our fortune, and, when we die, to get to heaven; but these terrible evils scarcely make a heart ache, or spoil an appetite even, or break up a night's rest. What can we do in the name of the Lord Jesus Christ? One does want words of fire, for Christ is being scorned because of all this. I would we could get right face to face with Jesus and see that agony of his. If the disciples, when they went forth with the triumphant assurance that Jesus Christ was going to be King, had dreamed for a moment that in the nineteenth century after the commencement of Christianity there would be gathered together in a great capital a number of Christians bewailing a set of evils like these, they would have been simply appalled. How is it? There never was so much energetic evangelistic work as there is to-day. Never was the Gospel preached so fully, so freely, so blessedly; never was there such downright earnest, simple Gospel preaching; never was the Bible so widely circulated; never was good literature so widely dispersed; never were Christians more white hot than now; never were men and women more ready, for Christ's sake, to set themselves to look into evils and see whether they can remedy them.

The great question of total abstinence has been taken up, *at last*, by the churches; and yet here are these evils. I cannot help asking myself, If England is a fair specimen of what Christianity can do for the world, is it worth while to go to the expense of training men as missionaries, and sending them to heathen nations to make them like England? I am told by foreigners of all nations that there is no sight on the face of the earth so appalling, in its hideous debauchery, as the sight which those of us who came out of St. James's Hall on the morning of the New Year, saw in Piccadilly and Regent-street. And that is Christianity, and those are Christians! Is it worth while going on—if we cannot get something better than this? Why not wash our hands of it—eat, drink, be merry, and die?

Then, look at caste—caste as rigid and haughty and as exclusive as anything in India; and yet we call ourselves by the name of the meek and lowly Jesus! Is Christianity not able to do the work God meant it to do? Are we off the lines? If Christianity is able to cast out these devils, why are they not cast out? If Christianity cannot do it, let us pray God to send us something else. If we are off the lines, let us try to get on them. It is time for us to be in downright earnest. I would I knew how to speak about these things. One wants more than simple words; one wants a new method of speaking—the fire of the living God to set our words ablaze. Shall we, every man and woman here—for we are all responsible—set to work and try to find out the lines which Christ has laid down for the Church?

There are three aspects in which one's thoughts about Christianity may be summed up. (1) Christianity is a great revelation of God and of our relation to Him, our Father. (2) Christianity is a means of individual salvation. (3) Christianity is God's power for subduing and regenerating the world. This last we often forget; and yet if we leave it out the other two must be ever incomplete. Looking further we can trace the very evils in our midst to the fact that we forget our own responsibility in relation to the world's conversion. The very evils which Jesus Christ has come to remedy will be perpetuated and intensified by our religion, unless we surrender ourselves to the complete claims and purposes of God in Christ. We can only know the blessings of Christianity when we hold ourselves in connection with the conversion of the world. What do I know about Fatherhood in God, except as it begets in me a great brotherliness towards all men? How can I kneel down and call God Father, unless there be cast out of me the devil of scorn, pride, and unbrotherliness? These are the things we so often overlook. Tracing our holy religion back to its fount and spring, I find them up in the holy mount. "God so loved the world, that he gave his only begotten Son." Wherever that love of God is, it will always shape itself after the pattern seen in the mount: it will be a boundless love to the world.

Now Christianity has become a poor, little, shrivelled thing—every man selfishly seeking the salvation of his own soul. God knows how horribly true it is with most of us. Am I wrong? Thank God if I am wrong. If I am uncharitable, thank God for that also. No one will rejoice more than I in finding that it is false. But that is the history of the matter: Christianity as revealing the Father, and Christianity as bringing a personal Saviour, has been accepted by Christians; but Christianity as a power, by which God would lay hold of the world and regenerate it, has well nigh dropped out of our thoughts.

Turn to Acts i. There you find Christ laying down the lines upon which the Church is to work. "The former treatise have I made, O Theophilus, of all that Jesus began." It is strange to say, "*Began* both to do and teach." When *men* are dead, we do not talk about what they began to do and teach; the influence of their doing and teaching may live, but their work is over, and they can teach no more. Jesus Christ was a great beginning. "Until the day in which He was taken up." Here you have Christ going on doing and going on teaching, but in a new relation, as the risen Christ; and by a new method—through his Church. Before He spake with human lips, before He looked out upon the world with his own eyes of compassion, before He wrought with his own hands. Now, you, my brothers and sisters, are the eyes through which Christ's compassion is to look out upon this world, and yours are the lips through which his love is to speak. Yours are the hands with which He is to bless men, and yours the feet with which He is to go about doing good, through his Church, which is his body. "After that, He, through the Holy Ghost, had given commandments unto the Apostles whom He had chosen." Here is a strange thing. Could not the Lord have given commandments without the Holy Ghost? Had He not authority to say to one, Go, and he goeth; and to another, Come, and he cometh? If we get at this, we can find the lines upon which the Church is to work. Jesus never did anything until He was filled with the Holy Ghost. Jesus Christ accepted exactly our human conditions from the first—entered precisely into the conditions upon which his Church was to work. He never wrought a miracle for Himself. God wrought no miracles for Him—miracles through Him but not for Him. Now, He comes to his Church and says: "Ye shall receive power after that the Holy Ghost is come upon you," *i.e.*, "Ye shall go forth just as I have gone forth, and ye shall be many Christians, living my one life over again. Just as I was fitted for my work, so you shall be fitted for your work." *Ye*—that is where it rests. Jesus Christ has laid the world's conversion upon us. *Ye*—that is how it is to be accomplished. Here is the mistake we make. We are always standing with eyes uplifted. "Lord, wilt Thou?" And Jesus Christ is ever looking down upon his Church, and saying, "No; *ye*." That is where the responsibility rests. Unchristlike Christians are the worst hindrances. The devil, or the world, cannot hinder. The foes are "the foes of his own household."

What, then, can we do? Get right down before the Lord alone and say to Him, "Now, Lord Jesus, here am I; I do want to go out and live thy life all over again.

Take me, give me this power." Expect it for the asking, and say, "I am sure the Lord is glad to give, and the power is mine" and go forth in the strength of it. I see in the papers that Her Majesty was pleased to confer titles upon worthy recipients, because it was the New Year. My heart went up to the King, and said :—Wilt Thou give me a New Year's gift? If Thou wouldst decorate me with an order and adorn me with a new cross, Master, I have this gift to ask of Thee. Be Thou to me the fairest, so dear and so bright that, like the stars dying in the sunshine, all shall be lost in comparison with Thee. Master, I have yet another gift to ask of Thee. May thy work be my ceaseless joy! And yet I venture to add, Master, I would give Thee a New Year's gift. Wilt Thou have it? It is a very poor gift, and not worth thy acceptance; but it is the best I have. Master, wilt Thou take me? So let us deal with Christ, and let Christ deal with us. That is our power for remedying the ills that we deplore.—(*The Christian*)

IMPORTANT QUESTIONS.

FRANK S. SPRAGUE.

DEAR Christian friend, have you received
The Holy Ghost since you believed?
(Acts xix. 2)

That power which cleanses from all sin,
And keeps all pure and clean within?
(1 John i. 7.)

Thank God the promise is for you,
And also for your children, too.
(Acts ii. 39)

Are you abiding in the "Vine,"
Causing your "Light" to brightly shine?
(John xv. 5.)

So all may read, and truly see
That in Christ Jesus you're made free?
(John viii. 36.)

For power to live a Christian true
Just look to Him, He'll give it you.
(John i. 12.)

Have you that holiness of heart
Which Jesus only can impart?
(Heb. xiii. 12)

Holiness without which none can see
His face through all eternity?
(Heb. xii 14.)

By faith the promised gift now claim,
Ask and receive in Jesus' name.
(John xvi. 24.)

Have you the power to witness straight
For Jesus, though all men should hate?
(John xv. 19.)

That perfect love do you possess
Which casts out fear and all distress?
(John iv. 18.)

The prayer of faith was never known
To miss our Heavenly Father's throne.
(Luke xi. 13.)

Are you dead to self and all on earth,
And count your life but little worth?
(Matt x. 39.)

But made alive indeed to God
Through Jesus Christ our risen Lord?
(Rom. vi. 11.)

The fulness of His love to know
You well may all things else forego.
(Matt. xix. 22.)

Before His throne come let us bow,
And seek His righteousness just now;
(Matt. v. 33.)

In faith we'll ask and He'll draw nigh,
And the cleansing blood He will apply.
(Titus iii. 5.)

"Whatever ye ask in prayer," saith He,
"Believing, I will give it thee."
(Matt. xxi. 22.)

—(*Christian Witness.*)

Miscellany.

—The Melbourne *Daily Telegraph* has recently been taking up the subject of gambling in the Australian colonies, and some startling facts and figures have thus come to light. These were summed up as follows in an address by the Rev. W. H. Fitchett, a Wesleyan minister in Melbourne :—

£6 A HEAD IN GAMBLING.

The champion "bookmaker" of the colonies, Mr. Joseph Thompson, the "leviathan" gambler—to whom all other gamblers are but sprats and minnows—has just been working a very curious sum for us. He has been calculating how much changes hands throughout Australia over the yearly racing, and he estimates the sum to be £20,000,000 sterling! The aggregate public revenue of all Australia—Victoria, New South Wales, Queensland, South Australia, Tasmania, New Zealand—only reaches £23,000,000; so here is a sum which would keep the whole machinery of government in movement throughout Australia; which is equal to all we spend in public works, railways, prisons, irrigations, defence; and it is flung yearly into the cesspit of this single vice! Twenty millions sterling! The total amount raised in direct taxation throughout Australia is less than ten millions; the race-course, that is, taxes us £2 for every £1 that the State levies on us. The aggregate population of Australia is only three millions and a half, so that, if Mr Thompson's figures are correct, gambling and the race-course represent a yearly expenditure of £6 per head for every man, woman, and child, including the babies throughout the colonies! Is there anywhere else in the world of sane and civilized men a set of facts to compare with this? But perhaps you are incredulous about these twenty millions; and I frankly admit that the arithmetic of a gambler is of very dubious quality. But in the yearly budget of gambling there are some items which are beyond all doubt, and which really help to make these twenty millions credible.

THE BETTING BILLS OF AUSTRALIA.

For example, there are 250 registered bookmakers in Victoria alone. These professional betting men resemble the lilies of the valley in one respect—"they toil not, neither do they spin," except, indeed, ingenious webs for very simple flies; but, on the whole, they are an expensive body of men. Taking big bookmakers with the little, we may assume that their personal expenditure is at least £1,000 a year. The personal expenses, that is, of what you may call the working-staff of the great army of gamblers are at least £250,000 per annum. That is certainly much more than the amount expended in supporting the clergy of every name in the colony. I don't ask you to compare the clergy and the gamblers in point of respectability or utility; but I ask you to remember that the colony spends much more in sustaining the apostles of the turf than the ministers of the Gospel. The revenue of a single racing club is £6),000 a year, and there are 458 registered racing clubs, big and little, in this colony alone! The advertised stakes of the races in a single year are £150,000, and the stakes bear to the bets the relation that Falstaff's ha'porth of bread did to his intolerable amount of sack. Mr. Thompson says that the bets of Victorian bookmakers alone average £2,000,000, yearly, and on that point I think he is a competent witness. What is the most striking fact of all is that the amount which passed through the totalizator in New Zealand in a single year amounted to more than half a million sterling, and this represents the small betting in the poorest of the colonies! What are we to say to these figures?

TELEGRAPHIC NEWS.

Berlin, January 26th: Two Bills were to-day submitted to the Reichstag, one embodying the proposed changes in the constitution of the Landwehr, and the other providing for a loan of 280 millions of marks in order to carry out the same.

London, 27th: Captain Lord Charles Beresford, R N, yesterday, addressing a meeting of Electors, said that he had resigned office as Junior Naval Lord of the Admiralty as a protest against the power vested in the First Lord of the Admiralty to override the opinions of the Naval Lords.—He then gave a sketch of the excellent work that had been done by the Intelligence Department, and concluded by stating his belief that the British Navy was now fully prepared for war.

Budapesth, 28th: M. Tisza, President of the Council, speaking in the Hungarian Parliament, said that, while not doubting the very peaceful assurances of the Czar, Austria was nevertheless obliged to take measures for the protection of her frontier in consequence of the movements of the Russian troops

Cairo, 28th: The Negus has removed his camp from Adifalas to Gundet, nearer Massowah.

London, 28th: The Radicals have arranged to give an enthusiastic reception to Mr. William O'Brien, M. P., and Mr. Timothy D. Sullivan, M. P., the Lord Mayor of Dublin, on their arrival here from Ireland, to attend the House of Commons on the 13th proximo.—Extensive preparations have been made for a monster procession to Hyde Park to be followed by a banquet in their honour in the evening.—The trial of Mr. Patrick O'Brien, M. P., and Mr. Hayden for making seditious speeches was concluded yesterday The former was sentenced to four months, and the latter to three months' imprisonment.—Captain Charles Frederick Hotham, C. B., Naval A.-D.-C. to the Queen, has been appointed to succeed Lord Charles Beresford as the Junior Naval Lord of the Admiralty.

29th: Mr. J. R. Cox, member for East Clare, who was arrested in London on the 23rd instant, was yesterday sentenced to four months' imprisonment, but appealing, was released on bail. He was however, re-arrested soon after for making a fresh seditious speech.

San Remo, 29th: Sir Morell Mackenzie states that he is quite satisfied with the progress made by his illustrious patient; and declares that a decided improvement has taken place in those parts that have been hitherto affected by the disease.—Professor Virchow has also held an examination under the microscope of portions of the dead cartilage that have been brought away by coughing and spitting, and states that he finds nothing malignant in their appearance.

Cairo, 30th: The Porte has requested the evacuation of Zeilah by the British troops.

London, 30th: Father Stevens has been arrested at Dunfanaghy for making a seditious speech.

Paris, 30th: News has been received that the Turkish Police have invaded the French Consulate at Damascus and arrested a French subject.—M. le Comte de Montebello, French Ambassador at Constantinople, has demanded an explanation from the Porte. The Paris papers demand that should satisfaction not be obtained, a Squadron should be sent to Syria.

Washington, 30th: Good progress is being made by the Anglo-American Fisheries Commissioners, who are daily holding lengthy meetings.

London, 31st: Government will consult with the Khedive before replying to the request of the Porte that Zeilah should be evacuated by the British troops.—Father Macfadden, who was arrested at Armagh on 20th January for inciting the people to boycott certain persons, has been sentenced to three months' imprison-

ASIATIC SOCIETY MUMBAI

ment.—The Rev. Father has appealed, and been released on bail.—Father Kennedy has also been summoned for attending a meeting of the National League

Cairo, 31st: The Italian troops intend to occupy Saati to-morrow, and the Army Headquarters will then be transferred there.—The occupation of Saati by the Italian troops is believed to presage a further advance of the Army.

Paris, 31st: Two French ironclads, *Vauban* and *Seignelay* are at Rhodes in readiness to put to sea, awaiting orders before proceeding to Syria.—An amicable settlement of the question is, however, anticipated.

Bucharest, 31st: M. Stoudza the Roumanian Minister of Public Instruction, has been paying visits to Prince Bismarck and Count Kalnoky.—At interviews that he had with those statesmen, he affirmed that the sympathies of Roumania were entirely with the triple alliance and the objects they have in view.

Philippopolis, 31st: Prince Ferdinand is making a triumphal progress through Roumelia.

London, February 1st: The Hon. H. W Ravenscroft, Auditor-General, Ceylon Government, has been made a Companion of the Order of St. Michael and St. George.—Mr Alexander Blane, Member for South Armagh, has been sentenced to four months' imprisonment. Against this sentence he has lodged an appeal.—Mr T. D. Sullivan, Mayor of Dublin, having undergone his sentence of two months' imprisonment, was released yesterday.—He will to-day receive Lord Ripon on his arrival at Dublin to open the Separatist Campaign.

Constantinople, 1st: It has been arranged that both France and Turkey shall each send a Commissioner to Damascus to enquire into the circumstances attending the recent violation of the French Consulate.

Constantinople, 2nd: Kasim Bey has been appointed Turkish Commissioner at Sophia.—This nomination is regarded as a proof of the good-will of the Sultan towards Bulgaria.

Rome, 2nd: His Holiness the Pope, receiving the Irish pilgrims to-day, urged them to pay proper respect to law and justice, and to imitate in these matters the moderation displayed by the German Catholics.

London, 2nd: Mr. J. R. Cox, member for East Clare, has been sentenced to a further period of one month's imprisonment for making seditious speeches while out on bail.—Great enthusiasm prevails over the release of Mr. T. D. Sullivan, and a number of addresses have been presented to him since he came out of Tullamore Jail.—On landing at Kingstown yesterday an address was presented to Lord Ripon, who, replying thereto, said the chief object of the visit of Mr. Morley and himself was to lay the foundations of a more cordial union and to proclaim the necessity for the abolishment of coercion and the granting of rightful independence.—At the conclusion of the speech Lord Ripon and Mr. Morley were escorted through Dublin town.—An immense torchlight procession took place in the evening, and great enthusiasm was generally displayed.

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Domestic Occurrences.

BIRTH.

TISDALL—February 1st, at The Lodge, Tardeo, Bombay, the wife of the Rev. Wm. St. Clair Tisdall, C. M. S., of a daughter.

DEATHS.

HOOPER—January 28th, at Ootacamund, of bronchitis, Helen Meredith, the much loved daughter of David and Hannah Hooper, aged 6 weeks.

NEWMAN—January 29th, at Parell, Mrs. Mary Ann Newman, relict of the late Henry Newman, Ordinance Department, aged 80 and 1 month.—(English and Australian papers please copy.)

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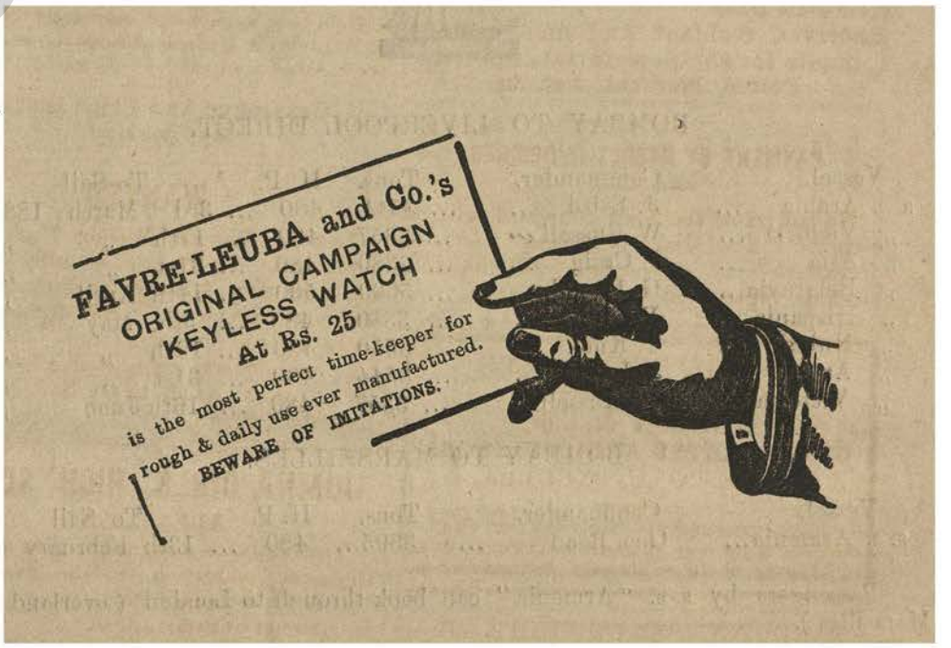
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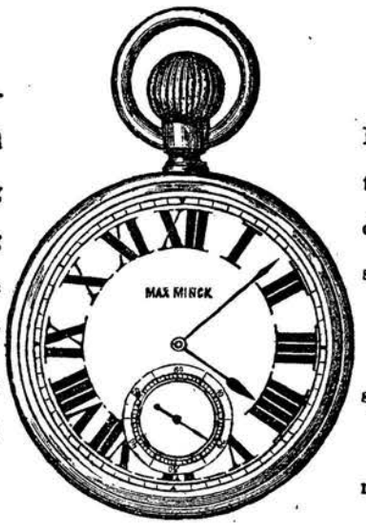

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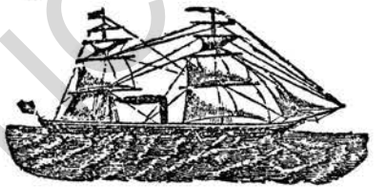

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The exterior of the Almanack is more attractive than ever. The design for the wrapper, specially executed for the work by a local artist, and giving the publication a distinctively Indian character was engraved in London at considerable expense, but even greater pains have been bestowed on the contents; the arrangement has been entirely re-cast, and much useful information, of a general character, has been added for the first time. The contents include :—

(Scientific)—A first lesson in Botany; Stalagmites and Stalactities; Fermentation. (Biographical)—H. M. Stanley; (Religious)—Christ in the Temple, God's Word; Man's strength and weakness; Natural Religion. (Descriptive)—Melbourne in 1840 and 1887. (Temperance)—Alcohol and Insanity. (Missionary)—The Moravians. (Miscellaneous)—Finishing touches; Home after work; Four great empires; the usual directory of Missionary, Benevolent and Christian Educational Societies, Government Offices, Postal and Telegraph Guides, &c., &c., &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

THE *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns. As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. —*Bombay Guardian.*

THE *Bombay Christian Almanack* for 1888, is a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

AMONGST the most acceptable gifts received at this time, outside of the expansive region of creature-comforts, must be reckoned sheet almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest pirce (eight annas) at which it may be had brings it well within the reach of all who are likely to be interested in its contents. * * * —*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and Illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette*

1887.—We have received from the Bombay Tract and Book Society a copy of the *Bombay Christian Almanack* for the present year. The work contains a great deal of useful and interesting information, with reference, not only to missionary and other Religious organisations, but to secular affairs, and we have no doubt that it will be highly appreciated by the Public. A feature of the work is illustrations of sacred scenes. * * * There are also engravings of other kinds, such as a portrait of Lord Dufferin, a representation of the Great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from a cursory inspection, carefully revised.—*Times of India.*

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8) It is well printed and gives the usual and necessary information. It contains several full-page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and telegraphic tables.—*Indian Methodist Watchman.*

1883.—We have just received the *Bombay Christian Almanack* published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Missions, as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information.—*Bombay Guardian.*

1882.—*The Bombay Christian Almanack.* —"This is a nicely got up almanack, quarto size, containing 64 pages of useful information and many fine pictures. The frontispiece is a beautiful plate representing Eton College. It is published by the Bombay Tract and Book Society at the low price of eight annas, exclusive of postage."—*Progress.*

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But it must not be thought that the illustrations are the only excellent feature of the Almanack. It contains a mass of information concerning matters social, educational, political, and religious. In addition to these items we have many articles, some in prose and some in poetry, some original and some judiciously selected. We congratulate the compiler on the excellent way in which he has catered for the readers of almanack literature. And we ask, why cannot Calcutta follow the example of Bombay?"—*Star in the East.*

PRICE, 8 ANNAS. POST-PAID, 10 ANNAS.

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